

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 30th August 1996, in Munich - Germany

Say 'O My servants who have committed excesses against their own selves! Despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving and Merciful.'

The Holy Quran. al-Zumar [The Throngs]: 54.

With the grace of Almighty God this visit to the Ahmadiyya Community in Germany has been a blessed one in every way and I derive great satisfaction in saying with gratitude that this year too I have seen the Community in Germany progressing forward at every level. The standard of cleanliness was exceptionally high. Then, as far as service is concerned there was a great service that they were made responsible for - Apart from [serving] the foreign guests serving the large number of new Ahmadi [converts] in Germany was also an immense task. I am happy with the hospitality of the Ahmadiyya Community in Germany and I am grateful that they served the guests like a carpet in the path and did so continuously and never tired of it.¹ Hospitality is a grace which is viewed affectionately by Allah. So I thank and congratulate the Community in Germany and commend the guests who attended the Jalsa Salana Germany and pray for them.

The grace of hospitality is not one which goes neglected; this is a visible grace. It is seen from on high but Allah should be the motive. When one is hospitable for the sake of Allah then that hospitality does not remain [a] worldly [act] but becomes [a] heavenly [hospitality]. Increase this moral virtue because the Promised Messiah (peace be upon him) has made it a branch of the 5 fundamental branches. The virtue of the hospitality offered by the Ahmadiyya Community is deeply connected with the spreading and flourishing of the Ahmadiyya Community and it has a deep relationship with our future. We are to win the hearts of people through hospitality.

With reference to the Community in Germany my message is to the *Jamats* all across the world is to try to 'so vie with one another in good works'.² May Allah the Almighty enable the Community to fulfil their obligations with love in this regard as well because if these services are rendered with the heart and soul then they no longer remain a burden. The secret to keep your pious deeds standing strong for ever lies in loving the acts of piety and fulfilling them with love, as a result no burden would remain a burden but will become the pleasure of life.

¹ The idea of a *farsh-e rāh* is that a particularly honored guest is provided with a special, temporary walkway of valuable carpets, so that upon arrival his or her precious feet won't even be allowed to touch the dirty, common, rough street or entry-way.

Pritchett, Frances W. *A Desertful of Roses: The Urdu Ghazals of Mirza Asadullah Khan "Ghalib"*. (Columbia University).

² And each person has a direction to turn to so race with another in good works. Wherever you be Allah will bring you all together. Surely Allah has the powerful to do all that He wills.

The Holy Quran. al-Baqarah [The Heifer]: 149.

I advise the *Jamats* in the whole world to prepare themselves in this way for the guests who are coming to them and the most important guests at the moment of those arriving are the new converts. The flow of new converts has increased so much now that we will have to make extensive preparations for them. For these are people who if they receive [your] love in the beginning would be yours forever but if they are treated coldly in the beginning then they would probably slink away slowly or turn cold as in a state of sterility. So all the *Jamats* should make a plan in this regard so that not even a single person out of the new arrivals who are guests of the Promised Messiah (peace be upon him) would be unwelcome to the Ahmadiyya Community and remain not unserved with a heartfelt passion. These are the guests who are to become hosts in a few days' time and from them would be born those who would be serving shoulder to shoulder with you.

Over the recent days when I have been calling you to be completely free of *Shirk* [associating partners with God] and to following the Holy Prophet it is possible that the fear would have crept into some hearts that if these are the requirements of virtue and if there are so many heights we have to conquer and if in some cases even minor stumbles could destroy us and we give precedence to worldly loves so many times in our everyday lives then what would become of us? I am explaining the subject of Divine love to you through the Prophetic practice and it is possible that some would lose heart and sit down thinking this journey to be a difficult one. So today I would clarify that *The Holy Quran* very clearly guides people who consider themselves to be sinful in the extreme that they should never despair of the mercy of God but that if they have committed sins they should try to wash them as soon as possible.

One should begin by purifying oneself from sins. Have a good expectation from God and strive to make concerted efforts and analyse as much as you can with virtue and in fairness and highlight whatever faults there may be and decide to abandon them once and for all. Then 'seek help with patience and *Salat'*,³ through good intention that these stains will vanish then making a concerted effort and with *Salat* [Prayer] keep asking for God's help through offering Prayers and remove the stains that look ugly. When you remove these stains you will come to know that the stains hidden underneath were even uglier.

Begin the journey of purification from sins and never despair of Allah's mercy. If God's mercy is included and one acts upon 'seek help with patience and *Salat'* then every kind of stain can be erased. These stains are such that if they are quickly washed just with cool water they do wash off. However as time passes these stains become so deep as not to wash off even after taking very strenuous measures. They journey of repentance should be a continuous one. Ahmadiyya is a massive favour of Allah. It has rescued you from many a darkness but once having entered into the light the journey has not ended but it has begun because the journey of *Tawhid* [Oneness of God] is endless.

³ Recurring Quranic injunction.